M 226 285 the bar of the trapeze, and the point (B) is caught behind the mobile crossbar (C). To the latter the native ties a rattan splint, at the end of which he fastens the bait. This consists of a palm nut still covered with pulp. To reach the bait, the fish enters the trap; it takes the bait, pulls on it, and dislodges the triggering

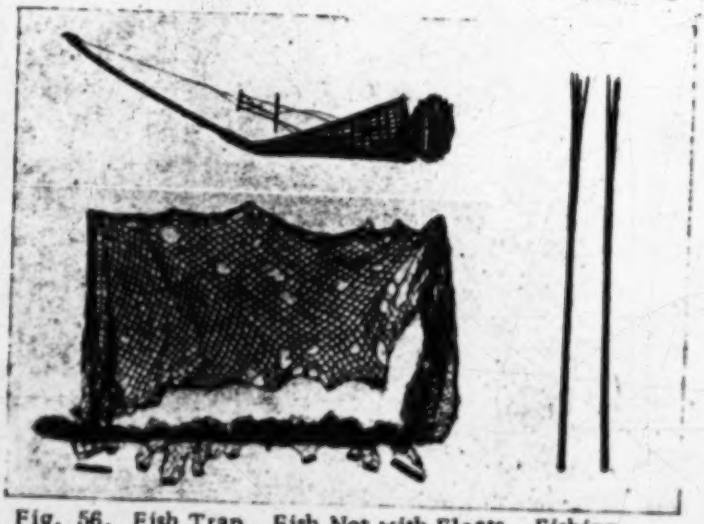

Fig. 56. Fish Trap. Fish Net with Floats. Fishing Harpoons from Lake Leopold II.

crossbar (C). The catches (A) and (B) are freed, the rattan spring is released, and the lid closes, trapping the fish. [93]

M 226 685 In individual fishing, the fish belong to the owner of the trap or to the person who set it. The native respects this right, and, moreover, custom punishes offenses very severely. Native law is rigorous to the point that a man caught red-handed in theft is liable to be driven from the community.

M 226 The yield from individual fishing is of hardly any importance. This kind of fishing is practiced only to vary the diet a little, and it is successful only because of the tremendous abundance of fish in these rivers.

M 5 226 Communal fishing is much more productive. Certain tribes, or to be more exact, certain families among the peoples of the Fimi, Lake Leopold II, and the lower Lukenie make a veritable

607 extended to relatives with whom marriage prohibited, such as nieces
837 who are banankáná, who are his wife's "mothers." (1)

1. See Chapter V, Article IV and the examples cited there (for instance, examples 25, 26, 17).

When such relatives of the wife marry, the situation changes. They belong to another man, and a continuation of the same practice as when they are single produces very serious cases of adultery. There are differences depending on the degree of affinity, however. In addition to the usual sanctions against adultery, other measures may be taken, especially the dissolution of the marriage. An especially serious case, but one which is more or less hypothetical, would be adultery between a man and his father-in-law's wife; a special feeling of shame is connected with it, and our Nkundó say that the two persons are like a Botswá and his master. Misconduct with the wife of a brother-in-law (or cousin-in-law) is also a very serious matter. The latter may take his sister (or cousin) away from the guilty husband and thus break the marriage. The same applies to adultery with a nyangɔ̂kilɔ́. (1)

1. See Chapter V, Article IV and the examples given there (for instance, examples 25, 26, 17).

3. Legal matters

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Here we must examine the manner in which breaches of the law are settled between parents-in-law and son-in-law. It is known that among these peoples justice, in the strict sense of the word, is one of the most prominent aspects of social legislation. Theft is one of the principal causes for shame and was formerly severely punished. The thief, especially if he continued to repeat his offence, could be sold as a slave.

606 685 If one of the wife's relatives were found guilty of stealing from his (or her) relative by marriage, or even from one of the latter's relatives, the family tribunal was assembled. Out of consideration for the ties of kinship between the thief and the wife and in order not to sadden her and her family, the guilty person was not sold as a slave. He was simply turned over to the woman [293] and her family, and they were told: "Here he is; he has been found guilty of theft and should have been reduced to slavery. Out of respect for you, however, we are not selling him; we are rolling (-kilimola) him toward you. Take him as bride price and add him to the sum of the bondnga." Thus the matter was settled in a friendly fashion. If subsequently there was a divorce, the wife's family had to restore not only the bride price that had been paid but also an additional slave for the member of their group that the husband had yielded in this fashion. Thus, the transaction was not at all a fictional one.

Conversely, the same procedure was adopted in relation to a relative of the husband who had violated the rules of justice to the detriment of a member of the family related by marriage. But in that case the extradition of the guilty party was considered as the addition of a slave to the amount of the nkand.

[539] Hence the saying: bokilo otfwfkf ndf ngond'ey'okanga, "a parent-in-law cannot die in the forest of his relatives by marriage."

The situation is no *different nowadays*. The only change is that, instead of giving back a slave if a dissolution of the marriage occurs, the equivalent value is paid in copper rings, etc.

[27] 606 The same customs governed conduct toward prisoners of war. For instance, in the course of a war Eale became the master of Bombolo, whose cousin is married to Iloko, a close relative of Eale. Iloko interceded with Eale in order to obtain Bombolo's freedom, and Bombolo was sent home but was to be considered as bondnga. The liberated prisoner thus was classed as a slave given as part of the bride price, as in the preceding case, and all the appropriate rules were followed.